A Protestant Catechism: OR A DIALOGUE BETWEEN A FATHER and his CHILD:

Instructing him in the

PROTESTANT RELIGION,

Profess'd in the

CHURCH of *ENGLAND.*

And discovering the Idolatries and Abominations profess'd and taught in the Church of *ROME.*

Prov. 24. 21, 22.

My Son, fear thou the Lord and the King, and meddle not with them that are given to Change; for their Calamity shall arise suddenly, and who knows the Ruine of them both?

By a Minister of the Church of *England,* who hath many *Popish Recusants* in his Parish.

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THE PREFACE.

To all Protestant Parents, and Masters of Families.

I Need not tell you how deeply you stand ingaged to provide for the *Spiritual*, as well as *Temporal good* of your Children and Families. The Command of God by *Moses* is plain, *These words which I command thee this day shall be in thine heart: And thou shalt teach them diligently to thy Children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up*, Deut. 6. 6, 7. The Apostle likewise is as plain, *Eph.* 6. 4. *And you Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*

If ever you intend to perform this Duty, be careful of it now. The Priests and Jesu-

its of *Rome* ſwarm amongſt us. They compaſs Sea and Land to gain Proſelytes, and endeavour by all the wayes and Arts imaginable, to root out the true Chriſtian Proteſtant Religion, which hath ſo long flouriſhed amongſt us. It concerns therefore, now moſt eſpecially, all that fear the Lord, to conſider one another, to teach and exhort one another, to edifie and build up one another, in our moſt holy Faith and Duties of the Goſpel. Now, to the end you may know the true *Chriſtian Faith*, and the Differences between us and *Rome*; I have compoſed this little Book, which, when your Children have learned the Church Catechiſm, and in ſome meaſure begin to underſtand it, I conceive will be very uſeful for them. Accept it as candidly, as 'tis charitably offered to you, by one, whoſe onely aim and Deſign is, to do good in his Generation, that he may make his Accounts with comfort, at the coming of Jeſus Chriſt.

A

PROTESTANT CATECHISM.

Child. SIR, By the Grace of God, and your help and care, I have learned the Church Catechiſm, and have been able to anſwer the Miniſter in the Publick Congregation, to ſuch Queſtions as he thought fit to propoſe to me. I have heard him likewiſe expound the Catechiſm, and ſhew the uſefulneſs of it, from that of *Solomon*, Prov. 22. 6. *Train up a Child in the way he ſhould go, and when he is old he will not depart from it:* And yet for all this, I muſt confeſs, I underſtand but little of Religion; I hear ſometimes a great deal of Diſcourſe about it, but I ſee little Practice of it. I pray therefore, as you have been careful to provide for my Outward man, ſo make ſome proviſion for my Inward man alſo, that I may not be always as a Child, *toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of men, and cunning craftineſs, whereby they lye in wait to deceive*, as the Apoſtle ſpeaks, *Eph.* 4. 14.

Father. My good Child, I am very glad to ſee ſuch ſigns and ſymptomes of Grace in you, to hear you inquire after God and the Goſpel of Chriſt. God forbid that I ſhould ſin againſt God, in ceaſing to inſtruct you, and to bring you up in the Nurture and Admonition of the Lord: I will, to the utmoſt of my Power, teach you the good and the right way.

Child. I heartily thank you for your Love to my poor Soul, and I praiſe the Name of the Lord, who hath given me ſo good a Father, and I hope he will give me Grace to honour and obey you, and to remember your words all the dayes of my life. *And firſt, I pray you, tell me what Religion I muſt profeſs?*

Father. You muſt profeſs, Child, the Chriſtian Religion; for we read, the Diſciples were called Chriſtians firſt at *Antioch*, *Acts* 11. 26.

Child. *But, Sir, I meet with ſome men that call themſelves Catholicks; are not they Chriſtians?*

Father.

Father. Yes, They are Christians, but the worst Christians in the World; for they are Idolatrous Christians, and have almost destroyed the Christian Religion by their Inventions.

Child. *I pray, Sir, what do you call these men?*

Father. The Law calls them *Popish Recusants*, but we usually call them *Papists*, because they believe the Pope of *Rome* to be the Head of the Church, and obey his Commands, though contrary to the Commands of God.

Child. *And what do these men call us?*

Father. When they may speak their mind freely, they call us Hereticks. And this we confess with St. *Paul*, *Acts* 24. 14. that after the way which they call Heresie, so worship we the God of our Fathers, believing all things which are written in the Law and the Prophets.

Child. *But do they not sometimes call us by the Name of Protestants?*

Father. Yes, and we do not disown the Name: for we do protest against the Errours of the Church of *Rome*.

Child. *Do they call us by any other Names?*

Father. Yes, They call us *Lutherans* and *Calvinists*, and what else they please, though it be a known truth, that the Church of *England* loves no *Nisms*. We pin not our Faith upon any man's sleeve. We honour *Luther* and *Calvin*, and many others whom God raised up in the darkest times to preach the Gospel, and to discover the Errours and Abominations of *Rome*: but we profess no *Lutheranism* nor *Calvinism*, nor indeed any thing of Mens invention, but what we find in the Word of God: Neither dare we turn the Faith of our Lord in respect of Persons, or cry up one man in opposition to another. For, while one saith *I am of* Paul, *and another, I am of* Apollo, *are ye not carnal?* 1 *Cor.* 3. 4. *Is Christ divided? was* Paul *crucified for you? were you baptized in the name of* Paul? chap. 1. 13.

Child. *But, Sir, I have heard some Papists say, that the Protestant Religion is a new Religion, and therefore not true: is it so indeed?*

Father, No. The Religion we profess was taught by Jesus Christ, and preached by the Apostles to all the World. *Go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,* Matth. 28. 19. 20. Whatsoever Jesus Christ and his Apostles taught, we believe: if they taught the true Christian Religion, we believe and profess it.

Child. *But I have heard some Papists put this Question to some Protestants, Where was your Religion to be found before* Luther? *what Answer may be given to that Question?*

Father.

Father. Our Religion was, and is now to be found, where theirs never was, nor will be found; in the Word of God.

Child. *Is the Scripture then the Rule of Faith and Obedience?*

Father. Yes. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect, throughly furnished unto all good Works, 2 *Tim.* 3. 16, 17.

Child. *But besides the Scriptures, have we not a Profession of Faith?*

Father. Yes. We have the *Nicene* Creed, made by the Fathers of the *Nicene* Council, the Creed of *Athanasius*, and that which is commonly call'd the Apostles Creed, which ought throughly to be believed; for they may be proved by most certain Warrants of holy Scripture, as our Church declares, *Art.* 8.

Child. *But do these Creeds contain the true Christian Catholick Faith?*

Father. Yes. They contain all necessary points in Religion, to be believ'd, and have therefore been call'd the Key and Rule of Faith, and the Church never knew any other Creed or confession of Faith, for many hundred years.

Child. *Is this the Faith which I must profess, and seal with my Blood, if I be called to it?*

Father. Yes. Hold fast the form of sound words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus, 2 *Tim.* 1. 13. Hence *Athanasius* thus concludes, This is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

Child. *But do not the Papists own these three Creeds as well as we?*

Father. They do own them as part of the Christian Faith, though they little regard them; but not as the whole Christian Faith.

Child. *Have they any other Creed or Profession of the Faith?*

Father. Yes. The decrees of their Popes, and the Canons of their late Popish Councels, they hold to be Articles of Faith: but especially, they own and maintain the new Creed, made by the Council of *Trent*, and confirmed by Pope *Pius* the fourth, in the year 1564.

Child. *Is it lawful, Sir, to make a new Creed?*

Father. No, in no wise. Though we (saith St. *Paul*) or an Angel from Heaven, preach any other Gospel, than that which we have preached unto you, let him be accursed. *Gal.* 1. 8.

Child. *I perceive by what you have spoken, that notwithstanding the Papists talk of the old Religion, they have made a new Creed, and brought in a new Religion; and that we are call'd Protestants, because we protest against it.*

Father.

Father. You conclude very well: and that you may be confirmed and ſtrengthened in the true Faith, I will ſhew you the *Trent* Creed, and give you ſome ſhort Obſervations upon it. Firſt, I moſt firmly receive and embrace the Apoſtolical and Eccleſiaſtical Traditions, and all other Cuſtoms and Conſtitutions of the ſame Church.

Child. *What be theſe Traditions and Cuſtoms of the Church?*

Father. Truly Child I know not, neither do they themſelves, neither will they tell us what they be; but when they can make no proof for a Doctrine out of the Word of God, they ſay 'tis a Tradition; and yet, this Chriſt condemns in the *Jews*, *Mark* 7. 7, 9. In vain do they worſhip me, teaching for Doctrines, the Commandments of men: full well ye reject the Commandments of God, that you may keep your own Traditions.

Child. *If this be the firſt Article of their new Creed, they begin well: for, as far as I can underſtand, the real Senſe and Import thereof, is, I believe in the Pope, for whatſoever he ſays is a Tradition, muſt be believ'd. I pray Sir, what is the ſecond?*

Father. The ſecond Article is, I admit the holy Scripture in that ſenſe which the holy Mother-Church hath held and holdeth, to whom it belongs to judge of the true Senſe and Interpretation of the holy Scriptures; nor will I ever receive or interpret them, but according to the unanimous Conſent of the Fathers.

Child. *Here is a form of receiving the Scriptures, but I perceive it muſt be in ſuch Tenor and Senſe, as the Fathers admit; that is, I ſuppoſe, the Pope and his Council. But do they ſuffer the People to read the Scriptures?*

Father. No Child, they dare not do it, they know that would deſtroy Popery Root and Branch; and yet Chriſt ſays, Search the Scriptures, for in them you think you have eternal Life, and they are they which teſtifie of me, *John* 5. 39. And the *Bereans* are commended, and ſaid to be nobler than thoſe in *Theſſalonica*, in that they received the word with all Readineſs of mind, and ſearched the Scriptures daily, whether thoſe things were ſo, *Acts* 17. 11, 12.

Child. *But ſince they keep the power of Interpretation, methinks they might ſuffer People to read the Scriptures, with their Gloſſes upon it.*

Father. No Child, they dare not, for they would quickly find their Gloſſes to be falſe, the Scripture is ſo plain, teaching us, that no Prophecy of the Scripture, is of any private Interpretation: for the Prophecy came not in old time by the Will of Man, but holy men of God ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 20.

Child.

Child. *But are all things neceſſary to Salvation, plainly to be found in Scripture?*

Father. Yes. The teſtimony of the Lord is ſure, making wiſe the Simple. *Pſal.* 19. 8. 9. Thy word is a Lamp unto my Feet, and a Light unto my Path. *Pſal.* 119. 108. From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation. 2 *Tim.* 3. 15.

Child. *You have ſaid enough to this, I pray God ſet it home to my Heart. I pray Sir proceed to the third Article.*

Father. The third Article is, I profeſs alſo, that there are 7 true and proper Sacraments of the new Law, inſtituted by Jeſus Chriſt our Lord for the Salvation of Mankind, although all are not neceſſary to each one; to wit, Order, Baptiſm, Confirmation, Euchariſt, Pennance, extream Unction, Matrimony, and thoſe all give Grace, and of theſe, Baptiſm, Confirmation, and Order cannot be reiterated without Sacriledge.

Child. *Did Jeſus Chriſt appoint theſe* Seven Sacraments?

Father. No, ſome of them had their being before, and ſome after Chriſt's time; only Baptiſm and the Euchariſt, or Lords Supper, were inſtituted immediately by Chriſt, received their Forms from him, and flowed out of his wounded ſide; whence it cometh, that Water is the matter of Baptiſm, and Bread and Wine of the Lords Supper.

Child. *I obſerve that they make Matrimony a Sacrament, and ſay it gives Grace, and yet I have heard that they will not ſuffer their Prieſts to marry. Is that true?*

Father. Yes. 'Tis true they do ſo, but 'tis contrary to the word of God: for we read, 1 *Tim.* 3. 2. *A Biſhop muſt be blameleſs, the Husband of one Wife,* having his Children in Subjection.

Child. *I pray Sir what is the fourth Article?*

Father. I alſo receive and admit all received and approved Rights of the Catholick Church, in the ſolemn Adminiſtrations of all the aboveſaid Sacraments.

Child. *I pray Sir what are thoſe approved Rights?*

Father. The vain Superſtitions, and idolatrous Rites of the Church of *Rome,* in the Adminiſtration of the Sacraments, are ſo many, that they cannot eaſily be numbred. However, ſome of the Principal that are in my mind, I ſhall diſcover to you. In Baptiſm, they conjure the Devil out of the Child, they uſe many Croſſings, and beſides Water, they uſe Chriſme or Cream, Salt, and the Prieſts Spittle. In the Euchariſt, after the words of Conſecration, they elevate the Hoaſt, as they

call it, that is, the consecrated Wafer, and they ring a Bell to give the People notice of it, that they may adore it. If any of the People receive, which is very seldome, they must not touch it with their hands, but the Priest must put it into their mouths, and there it must dissolve. These and many other such like Ceremonies, are made Articles of Faith.

Child. *But did Christ ordain none of these Rites?*

Father. No. *John* came baptizing with Water, *John.* 1. 31. The Eunuch said to *Philip*, here is water, what doth hinder me to be baptized? *Acts* 8. 36. For I have received of the Lord, that which also I delivered to you, saith St. *Paul*, 1 *Cor.* 11. 25. That the Lord Jesus, the same night that he was betray'd, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. They do neither break the Bread, nor suffer the People to take, or eat it.

Child. *I have heard enough of this, I pray, Sir, proceed to the fifth.*

Father. I also embrace and receive all and several the things which have been defined and declared in the Sacred and holy Synod of *Trent*, concerning Original Sin and Justification.

Child. *What Doctrines do they hold concerning Original Sin and Justification?*

Father. The things declared, and defined by the Councel of *Trent*, concerning Original Sin and Justification, are too many to be here recited. They teach, that Concupiscence is no sin after Regeneration, that 'tis washed away by Baptism. That the first motions thereof is no sin. Concerning Justification, they declare, that we are Justified by Works, that good Works are meritorious; nay, that there be Works of supererogation, whereby the Saints do merit not onely for themselves but for others; and out of the superabundant Merits of Christ and the Saints, the Treasure of the Church is made up; which the Pope hath power to dispence to whom he please, which brings him in great Treasure.

Child. *But what doth the Scripture say to these things?*

Father. David confesseth his Original Sin, as the Root and Fountain of all Sin, *Psal.* 51. 5. Behold, I was shapen in iniquity, and in sin did my Mother conceive me. And St. *Paul* complains of it, *Rom.* 7. 18. I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I know not.

Child. *But are we not justified by our Works?*

Father. No Child. We are juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt, *Rom.* 3. 24. & *v.* 27. 28. *Where is boaſting then? it is excluded; by what Law? of Works? Nay, but by the Law of Faith. Therefore we conclude, that a man is juſtified by Faith without the Deeds of the Law.*

Child. *If we are not juſtified by Works, then certainly we cannot merit by them.*

Father. You ſay well: and the ſame Chriſt teaches us in the Goſpel, *Luke* 17. 10. *When you ſhall have done all thoſe things that are commanded you, ſay, We are unprofitable Servants, we have done that which was our duty to do.*

Child. *What is the ſixth Article?*

Father. I alſo profeſs, that in the Maſs there is offered to God, a true, proper, and propitiatory Sacrifice for the Living and the Dead; and that in the moſt holy Sacrament of the Euchariſt, is contained truly, really, and ſubſtantially, the Body and Blood, together with the Soul and Divinity of the Lord Jeſus Chriſt, and there is made a perfect Change of the whole ſubſtance of the Bread, into his Body: and of the whole Subſtance of the Wine into his Blood, which change the Catholick Church calleth *Tranſubſtantiation.*

Child. *In this Article are many things that I would be glad to underſtand.* 1. *What I pray Sir is meant by the Maſs?*

Father. 'Tis an old word that few underſtand, the word *Miſſa* ſome ſay, did ſignifie to diſmiſs ſome out of the Aſſembly, even all that did not communicate, which if it ſhould do ſo ſtill, would leave the Prieſt alone: for now he uſually communicates by himſelf, and the People look on. But I rather think 'tis call'd the Maſs, becauſe 'tis a meſs, or maſs of Corruption.

Child. *But why is it call'd a Sacrifice for the Living and the Dead? I thought Sacrifice had ceaſed.*

Father. True Child, ſo the Apoſtle, *Heb.* 9. 28. *Chriſt was once offer'd to bear the Sins of many.* and Chap. 10. 12. *But this man after he had offer'd one Sacrifice for Sins for ever, ſate down on the right hand of God.* and verſe 14. *By one Offering he hath perfected for ever, them that are ſanctified.* It may be call'd a Sacrifice, becauſe it is a Repreſentation and Memorial of the true Sacrifice of Chriſt on the Croſs, and becauſe it makes us Partakers of the ſame, but no otherwiſe as I know of.

Child. *But is the Bread and Wine changed into the Body and Blood of Chriſt?*

Father. No Child, certainly if it were, we ſhould ſee it with our Eyes, and handle it with our hands, and ſmell it, and taſt it ſo to be; but we ſee it, and handle it, and ſmell it, and taſt it, Bread and Wine, and therefore no doubt ſo it is. After this manner St. *John* writes, That which was from the Beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our hands have handled of the word of Life, 1 *Joh.* 1. 1. and *ver.* 3. *That which we have ſeen and heard, declare we unto you, that you may have Fellowſhip with us.*

Child. *But what doth the Scripture call it?*

Father. The Scripture after Conſecration, calls it Bread three times together, 1 *Cor.* 11. 26. 27. 28. *For as often as ye eat this Bread and drink this Cup, ye do ſhew the Lords Death till he come. Wherefore whoſoever ſhall eat this Bread and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

Child. *But is it plain Bread and Wine, and no more?*

Father. O no! God by theſe Signs of Bread and Wine ſignifieth, ſealeth, and exhibiteth to every faithful Receiver, the Body and Blood of Chriſt, and all the merits of his Death and Paſſion: So the Apoſtle, 1 *Cor.* 10. 16. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?*

Child. *But what is this they call Tranſubſtantiation?*

Father. The word ſignifies the Change of one Subſtance into another, and thereby they expreſs their Doctrine of the corporal Preſence, but neither the word nor thing is to be found in Scripture, nor in the Writings of the primitive Fathers: neither was it pretended to be an Article of Faith, till the *Lateran* Counſel, 1200 years after Chriſt; and therefore we proteſt againſt it, and ſay, that what the Church of *Rome* teaches of Tranſubſtantiation, is abſolutely impoſſible, and implies Contradictions very many; to the Belief of which, no Faith can oblige us, and which no reaſon can endure.

Child. *I pray Sir what do they teach concerning the Cup?*

Father. That you ſhall ſee in the Article which runs thus, I confeſs alſo, that whole and entire Chriſt, and the true Sacrament is received under one only Species of Bread.

Child. *By this Article I am apt to think they do not give the Cup to the People, and indeed ſo I have heard, but do they dare to do ſo?*

Father. Yes. Notwithſtanding we read in the Goſpel, *Matth.* 26. 26. 27. *That Jeſus took the Bread and bleſſed it, and break it, and gave it to his Diſciples. And he took the Cup, and gave it to them, ſaying, drink ye all of it.*

Child.

Child. *I wonder at this very much, I pray Sir what do the Christians of the Church of* England *say to this?*

Father. We say 'tis Sacriledge, and tell them plainly, that they do dismember the Institution of Christ, and prevaricate his express Law and Creed from the practice of the Apostles.

Child. *What do the Papists say to this?*

Father. They take Liberty to say and do what they please: for tho' they confess it was the Institution of Christ, and the Practice of the Primitive Church, yet they lay it aside, and curse all them that say they do amiss in it; that is, they curse them that follow Christ and his Apostles, and his Church, while themselves deny to follow them.

Child. *The Lord deliver me from Communion with such a Church. Have they any more such Articles of Faith?*

Father. Yes. The eighth Article is, I constantly hold that there is a Purgatory, and that Souls there detained, are holpen by the Suffrages of the faithful.

Child. *I have heard indeed, that the Papists talk much of Purgatory, but is there any such place?*

Father. As I said of Transubstantiation, so I say of *Purgatory*; neither name nor thing is to be found in Scripture, nor the primitive Fathers of the Church, for above a thousand years; nay the Scripture is express against it. *He that heareth my word and believeth on him that sent me, hath eternal Life, and cometh not into Judgment, but passeth from Death unto Life.* John 5. 24. *Blessed are the dead that dye in the Lord, from henceforth, even so saith the Spirit, that they may rest from their Labours.* Rev. 14. 13. *If the dead in Christ be at Rest, then the doctrine of the horrible pains of Purgatory, is as false as 'tis uncomfortable.*

Child. *One would wonder why the Church of* Rome *should invent and defend such an idle thing as Purgatory is.*

Father. You are, Child, much deceived in this, 'tis no such idle thing as you imagine: the Fire of Purgatory maintains the Fire in the Pope's Kitchin; for though it be said that the Souls in Purgatory are holpen by the Suffrages of the faithful, yet certain it is, the Pope lays claim to a greater Power in that infernal Territory, and boasteth to possess the Keys thereof, and to open and shut at his Pleasure, especially to such as are rich and liberal, and the Priests for saying Masses and Dirges, get more money than you can imagine.

Child. *Nay, if it be so gainful, 'tis no wonder; for I have heard 'tis a Proverb with them, No Penny, no Pater noster.* But I pray proceed, what is the ninth Article?

Father.

Father. Likewiſe, that the Saints reigning with Chriſt, are to be worſhipped and invocated, and that they offer Prayers for us to God, and that their Relicks are to be worſhipped.

Child. *Do the Papiſts worſhip the Saints.*

Father. Yes. They worſhip the Virgin *Mary*, and all the Saints; though Chriſt ſays plainly, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Mat. 4. 10. They worſhip likewiſe the Angels, and particularly, their Guardian Angel, though the Angels abhor it. *I fell down to worſhip before the Feet of the Angel, which ſhewed me theſe things. Then ſaid he unto me, ſee thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book, worſhip God*, Revel. 22. 8, 9.

Child. *What Worſhip do they give to the Saints?*

Father. They pray to them, they worſhip and invocate them more than God; like the Heathen, who changed the Truth of God into a Lye, and worſhipped and ſerved the Creature, more than the Creator, who is bleſſed for ever, *Amen. Rom.* 1. 25.

Child. *Have they any guide for this?*

Father. No, They have neither Precept, nor Promiſe, nor Example for it, in the Word of God.

Child. *But are they ſure the Saints hear them?*

Father. No, neither. *Doubtleſs thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *know us not*, Iſa. 63. 16. *ſo* David, Pſal. 73. 25. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire, beſides thee.*

Child. *But do they worſhip not only the Saints themſelves but their Relicks alſo?*

Father. Yes. They put them in Glaſſes and Gauderies above the Altar, and that to have them adored. They have this day, the Milk of the Virgin, which they ſay is as precious as the Blood of Chriſt; and her Slippers, and her Work-basket, and *Joſeph's* Breeches, and the Navel-ſtring of Chriſt, and a thouſand other things, which they keep and ſhew to be worſhipped. And yet St. *Paul* ſays, *Act.* 14. 15. Sirs, Why do you theſe things? We alſo are men of like Paſſions with you, and preach unto you, that you ſhould turn from theſe Vanities, unto the Living God.

Child. *Is there any thing elſe that they worſhip?*

Father. Yes. The tenth Article is, I moſt firmly aſſert, that the Images of Chriſt, the Virgin *Mary*, and of the other Saints, are to be had and kept, and duty of Honour and worſhip to be given them.

Child.

Child. *Is not this point-blanck contrary to the Word of God?*

Father. Yes. The Commandment is plain, Thou ſhalt not make to thy ſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them. *Exod.* 20. 4. 5. Notwithſtanding, they make Images of God the Father, in the likeneſs of an old man, of God the Son hanging on the Croſs; and of God the Holy Ghoſt, in the likeneſs of a Dove: They make alſo the Image of the Virgin *Mary*, and cloth her like a Lady, and call her Queen of Heaven; and alſo of the Apoſtles and other Saints, and they put off their Hats, they kneel, and fall down, and pray before them.

Child. *If this be not Idolatry I know not what is. I pray Sir what is the next Article?*

Father. The eleventh Article is, I alſo affirm, that the Power of Indulgences was left in the Church by Chriſt, and that the uſe of them is moſt conducive to Salvation of the Chriſtian people.

Child. *Do they give Indulgence or Pardon for Sin?*

Father. Yes. The Pope giveth Indulgence or Pardon for Sin, ſometimes for ten, twenty, or thirty thouſand years, which brings him in a great Revenue: and yet St. *Peter* ſays, *Foraſmuch as you know, that ye were not redeemed with corruptible things, as Silver and Gold, but with the pretious Blood of Chriſt.* 1 Pet. 1. 18.

Child. *Have they any more Articles of Faith?*

Father. Yes Child. The twelfth Article runs thus; The Holy Catholick and Apoſtolick Church of *Rome* I acknowledge to be the Mother and Miſtreſs of all Churches; and I vow, ſwear, and promiſe Obedience to the Biſhop of *Rome*, as Succeſſor of B. *Peter*, Prince of the Apoſtles, and Vicar of Jeſus Chriſt.

Child. *This ſeems to me, to be the worſt I have heard yet, for it makes all Churches ſubject to* Rome, *and the Pope Lord and Maſter of all the World: Doth the Scripture call the Church of* Rome, *the Mother and Miſtreſs of all Churches?*

Father. No Child, *Rome* is not the Mother-church, for the Goſpel came from *Jeruſalem*: *Thus it is written, and thus it behoved Chriſt to ſuffer*, &c. *And that Repentance and Remiſſion of Sins, ſhould be preached in his name among all Nations, beginning at* Jeruſalem. *Luc.* 24. 46. 47. Jeruſalem *which is above, is free, which is the Mother of us all*, Gal. 4. 26. Neither is it the Miſtreſs of all Churches. It ſeemeth good unto the Holy Ghoſt, and to us, ſaith the Apoſtles and Elders, and the whole Church aſſembled at *Jeruſalem*, *Act.* 15. 22, 23, 28, 29. to lay upon you no greater burden than theſe neceſſary things.

Child.

Child. *But the Pope, it ſeems, requires obedience from all Chriſtians, doth the Scripture command any ſuch thing?*

Father. The Scripture commands obedience to our Paſtors, but not to the Pope. Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your Souls, as they that muſt give account, *Heb.* 13. 7.

Child. *Is the Popedom an Office in the Miniſtry?*

Father. No. He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting the work of the Miniſtry, and for the edifying of the Body of Chriſt, *Eph.* 4. 11, 12.

Child. *Was St. Peter Prince of the Apoſtles?*

Father. No. Ye know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great exerciſe Authority upon them: But it ſhall not be ſo among you; but whoſoever will be great among you, let him be your Servant, *Matth.* 20. 25, 26.

Child. *Is the Pope St. Peter's Succeſſor?*

Father. Truly Child, I know not: 'tis probable he never was at *Rome.* St. *Paul* makes no mention of him, neither in his Epiſtle to the *Romans*, nor in any of his Epiſtles from *Rome*; and St. *Peter* himſelf writes not to the *Romans*, but to the *Jews* ſcattered throughout *Pontus*, *Galatia*, *Capadocia*, *Aſia*, and *Bithynia*, 1 *Pet.* 1. 1. and ſubſcribes his Epiſtle from *Babylon*, chap. 5. 13. ſo that unleſs *Rome* be *Babylon*, 'tis not likely *St. Peter* was there.

Child. *But is there not one Viſible Head of the Church?*

Father. No. We are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone, *Eph.* 2. 20. There is one Body and one Spirit, even as you are called, in one hope of your Calling, one Lord, one Faith, one Baptiſm, one God and Father of all, *Eph.* 4. 4, 5, 6.

Child. *But was not St. Peter the great Apoſtle of the Gentiles?*

Father. No. But contrariwiſe, when they ſaw that the Goſpel of the Uncircumciſion was committed unto me, as the Goſpel of the Circumciſion was unto *Peter*, (for he that wrought effectually in *Peter* to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles) And when *James*, *Cephas*, and *John*, who ſeemed to be Pillars, perceived the Grace that was given unto me, they gave to me and *Barnabas* the right hands of Fellowſhip, that we ſhould go to the Heathen, and they unto the Circumciſion, *Gal.* 2. 7, 8, 9.

Child.

Child. *By all this I perceive, that neither the Pope nor St. Peter himſelf, hath, or had any Dominion or Authority over the Church of Chriſt, and yet I have heard, that the Pope claims Authority to depoſe Kings; Is that lawful?*

Father. No. St. *Paul* ſayes, Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work, *Tit.* 3. 1. And St. *Peter* is more plain, and gives the Supremacy to Kings. Submit your ſelves to every Ordinance of Man for the Lords ſake, whether it be to the King, as Supreme, or unto Governours, as unto them that are ſent by him, for the puniſhment of evil Doers, and for the praiſe of them that do well, for ſo is the Will of God, 1 *Pet.* 2. 13, 14.

Child. *Doth not the Pope alſo abſolve from Oaths of Allegiance?*

Father. Yes. And yet *Solomon* ſayes, I counſel thee to keep the Kings commandement, and that in regard of the Oath of God, *Eccl.* 8. 2.

Child. *Doth he claim any other Power?*

Father. Yes. He can make right, wrong, and Juſtice Injuſtice, ſay the Jeſuits, and they are bound to believe he commands well, whatſoever the thing be; and that all things enjoyned are juſt and good, ſo good, that nothing better could be done; ſo that they ſpeak modeſtly of his Power, that ſay he can diſpence with the Commandements of God: And yet Chriſt ſayes, Whoſoever ſhall break one of theſe leaſt Commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven, *Matth.* 5. 19.

Child. *Can ſuch a man as this be a Chriſtian Biſhop, or be termed his Holineſs?*

Father. No. The Scripture calls him the Man of Sin, the Son of Perdition, who oppoſeth, and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God, 2 *Theſ.* 2. 3, 4.

Child. *Doth the Scripture deſcribe him by any other marks?*

Father. Yes. *v.* 9. Even him whoſe coming is after the working of Sathan, with all Power, and Signs, and lying Wonders.

Child. *Indeed, I have heard the Prieſts and Jeſuits of* Rome *pretend to caſt out Devils, and work Miracles, Do they ſo in* England?

Father. Yes, Ever and anon ſome Popiſh Perſon or other is poſſeſſed, and then a Prieſt comes and exorciſes him, and caſts out the Devil, but their juggling tricks are uſually diſcovered. Such an one was the Boy of *Bilſon* in *Staffordſhire*, whoſe tricks were all laid open before the Judge and Grand Jury at *Stafford Aſſizes* by the Biſhop of the Dioceſe.

Child. *Doth not St.* John *also describe him?*

Father. Yes. *Revel.* 7. 3, 4, 5, 6. *I saw a woman sit upon a Scarlet-colour'd Beast, full of Names of Blasphemy, having seven Heads, and ten Horns. And the Woman was array'd in Purple and Scarlet colour, and decked with Gold, and precious Stones and Pearls, having a golden Cup in her hand full of Abominations, and Filthiness of her Fornication. And upon her Head was a name written,* Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. *And I saw the Woman drunken with the Blood of the Saints, and with the blood of the Martyrs of Jesus; and when I saw her I wondred with great Admiration.*

Child. *Doth this concern the Pope and Church of* Rome?

Father. Yes. So the Angel interprets, *v.* 9. 18. *The seven Heads are seven Mountains, on which the Woman sitteth, and the Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.*

Child. *If this be the Pope and Church of* Rome, *the Lord give me Grace to avoid Communion with them,*

Father. You say well, for we have a command to that purpose, *Rev.* 18. 4, 5. I heard a Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues, for her sins have reached unto Heaven, and God hath remembred her Iniquities.

Child. *Is this the last Article of the* Trent *Creed?*

Father. No, they have two more: The thirteenth Article is, also all and whatsoever other thing delivered by way of Tradition, defined and declared by the holy Canons, and the general Councils; and chiefly by the sacred and holy Synod of *Trent*, I undoubtedly receive, and profess, and together all contrary things, and whatsoever Heresies, damned, rejected, and accursed, I also damn, reject, and accurse.

Child. *You have spoken something already of Tradition, is there any thing more to be known?*

Father. Yes. They make their unwritten Traditions and the Canons of their Councels, equal to the word of God, and necessary to Salvation: Nay, they make the Councel of *Trent* the only measure and rule of Faith in the Church of *Rome*. Whereas, on the contrary, St. *Paul* instructs the Churches of *Galatbia*, *Gal.* 1. 8. To measure their Faith by that Gospel only, which from the Beginning they had receiv'd, and was by himself preached unto them.

Child. *I pray Sir what is the last Article?*

Father. This true Catholick Faith, without which, no man can be saved, which at this present, I freely profess, and truly hold; I do pro-

promise, vow, and swear, most constantly, God assisting, to retain and confess entire and inviolate, to the very last gaspe of Life, and to procure as much as shall lie in me, that the same be held, taught, and preached by all my Inferiours, and by those that are committed to my care and charge; So God help me, and those holy Gospels of God.

Child. *By this I percieve what is the Catholick Faith of the Church of* Rome, *in the new* Trent *Creed or Gospel, made* 1500 *years and more after the Death of Christ, and imposed by the Pope upon his Subjects, to be professed, vowed, sworn and maintained under Pain of eternal Damnation. But can no man be saved without believing in this Creed?*

Father. So says the Pope: he curses all that will not receive it. But St. *Paul* declares him accursed, *Gal.* 1. 8. who preaches any other Gospel, than that which he had preach'd unto them. The Curse therefore will fall upon the Pope and his Priests, except they can find a Priviledge greater than given to Apostles or Angels, to make new Creeds, and to preach new Gospels at Pleasure.

Child. *Do they baptize into this Creed?*

Father. No. All the Christian World have ever been baptized into the Faith of the old Creed; never any that I heard of into the Faith of this new Creed. If this were as needful to Salvation as the old, they do men Wrong in Baptizing them, but into one half of the Christian Faith; therefore we are resolved to adhere to that Faith which hath been professed always, every where, and by all persons, and particularly, both by them and us at our Baptisms, without Addition or Diminution: This was their Faith formerly, and is ours still. The Result of all is this, As the Sum of the Primitive Creed and Gospel is to believe in God, so the sum of the *Romish* Creed is to believe in the Pope; and as the rule of the Primitive Faith is the Word of God, the holy Scriptures, so the Rule of the *Romish* Faith is the word of man, papal Definitions; and as the end of the Primitive Faith is the charity of God, to keep his commandments, so the end of the *Romish* Faith is Slavery to man, to uphold his Tyranny, and maintain his Supremacy. Remember therefore, what the Lord Christ says to his Disciples, *Matt.* 7. 15. Beware of false Prophets which come to you in Sheeps clothing, but inwardly, they are ravening Wolves; ye shall know them by their Fruits, *Math.* 7, 15. And that of the Apostle, I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things to draw

away Disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one Night and Day with Tears. *Act.* 20. 29, 30, 31.

Child. *The Lord write your Words in my Heart, and give me Grace to avoid these ravening Wolves, that lie lurking in every Corner. But, I pray Sir, having so well stablished, strengthned, and settled me in the Faith, be pleased also to open to me the Rule of Life;* viz. *the moral Law, that I may not be insnared by the corrupt Glosses which I hear the Papists have put upon the holy Law of God. And first, I pray, Sir, what do they teach of the Law in general?*

Father. The Law, as it is expounded by Christ, *Mat.* 5. they say, is a new Law, far more perfect than the Law of *Moses*: they say also, that Christ delivereth new Divine Counsel to his Disciples, which was not given in the Law, or in the Prophets; though Christ says, Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil, *Mat.* 5. 17. and *Mat.* 7. 12. Therefore, all things whatsoever ye would that men should do to you, do you even so to them, for this is the Law and the Prophets.

Child. *What else do they teach concerning the Law?*

Father. They teach that 'tis possible for a man to keep the whole Law of God; and yet *Solomon* says, Who can say I have made my Heart clean, I am pure from my Sin? *Prov.* 20. 9. They have also a distinction of Venial and Mortal Sins: some Sins, they say, are venial in their own Nature, which if they were all together, could not equal one mortal Sin, nor destroy Charity. And yet Jesus Christ says, that every idle word that men shall speak, they shall give account thereof in the day of Judgment, *Mat.* 12. 36.

Child. *I pray Sir, what Sins do they call Venial Sins?*

Father. Lying, ordinary swearing, by St. *Mary*, or by the Mass, and simple Fornication and such like; and yet *St. John* says, speaking of Heaven, There shall in no wise enter into it, any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie, *Revel.* 21. 27.

Child. I have heard indeed, that they are very loose in their Morals, and I perceive this distinction of venial and mortal Sins, was invented for this Purpose: But I pray Sir, what do we Protestants hold concerning the Law?

Father. We hold that the moral Law commands the perfection of Godliness and Righteousness, and directs us in our duties to God and Man. Ye shall observe to do therefore, as the Lord your God hath

hath commanded you: you ſhall not turn aſide, to the right hand or to the left, *Deut.* 5. 32.

Child. *I pray Sir, proceed now to the Commandments in particular, as they were delivered by* Moſes, *and ſhew me firſt, what we Proteſtants teach, and then what the Church of* Rome *teaches concerning them.*

Father. I ſhall do it readily. The firſt Commandment is, Thou ſhalt have no other Gods before me: and our Proteſtant Doctors teach, that this *Jehovah*, one in Subſtance, and three in Perſons, the Creator, and Governour of all things, and the Redeemer of his People, is to be entertained for the only true God, in all the powers of the Soul; and ſo Chriſt opens it, *Matt.* 22. 37. Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind.

Child. *Doth not the Church of* Rome *expound it ſo?*

Father. No. The Church of *Rome* teaches to make more Gods than one: they pray to the Saints, whereby they make them Gods in giving this Divine Property unto them, to know the Heart. They call the Virgin *Mary*, Queen of Heaven, and ſay ſhe is a Goddeſs, and pray to her to command her Son to help them. Nay, they make the Pope a God, they call him, Our Lord God the Pope, and they are more careful to obey his commands, than the commands of God.

Child. *What is the meaning of the ſecond Command? Thou ſhalt not make to thy ſelf any graven Image, nor any Likeneſs of things in Heaven,* &c.

Father. The meaning of this Commandment is, to bind all men to that ſolemn Form of religious Worſhip, which God himſelf in his Word preſcribeth, that we ſerve him not according to our Fancies, but according to his Will. What thing ſoever I command you, obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it, *Deut.* 12. 32.

Child. *How do the Papiſts expound this Command?*

Father. They leave it quite out of their Catechiſms, becauſe 'tis ſo plain againſt their Image-worſhip, and they divide the tenth into two, to make up the number.

Child. *What Worſhip do they give to Images?*

Father. The ſame Worſhip they give to thoſe whoſe Image it is; as they worſhip the holy Trinity and Chriſt, ſo they worſhip the Images of the Trinity, and of Chriſt.

Child.

Child. *Did not the Heathens thus worship their Images?*

Father. Yes. The Papists say they worship their Images with a relative Worship, and so did the Heathens; and indeed, an Image cannot be worshipped with any other Worship. Nor does the commandment forbid any other Worship, for it is a contradiction to say, this is the Image of God, and yet this is God; and therefore it must be also a contradiction, to worship an Image with any other Worship, for then it must be, that the Image of a thing is that thing whose Image it is. But they go yet a little farther, the Image of the Cross they worship with divine Honour, and though this divine Worship is but relative, yet the Cross it self is worshipped terminatively with divine Adoration: now if this be not Idolatry, I can never be told what is the notion of the word. If there can be Idolatry in the Worship of an Image, it is certain, that a relative divine Worship is this Idolatry; for no man that worships an Image can make the Image the last Object: either therefore the Heathens were not Idolaters in the worshiping of an Image, or else these men are.

Child. *What is the sum of the third Command? Thou shalt not take the name of the Lord,* &c.

Father. The Sum of this Command is, That we impeach not, but by all means, advance the glorious name of God in all things, whereby he maketh himself known to men: Give unto the Lord the Glory due unto his Name, worship the Lord in the beauty of Holiness, *Psal.* 29. 2.

Child. *How do the Papists keep this Command?*

Father. They teach, that 'tis lawful to swear by the Saints, and in their common talk they cry out, O Lord, O Jesu! They use the Word Jesu thirty times together, and this they take for a peice of Devotion. And the Pope dispenseth with all Oaths at his pleasure, and teaches, that Faith is not to be kept with Hereticks.

Child. *What is the meaning of the fourth Command, Remember to keep holy the Sabbath day?*

Father. It challengeth at the hand of every man one day of seven in every Week, and requireth all Persons to separate themselves from their ordinary Labour, and all other Exercises, that they may attend to the worship of God only.

Child. *How do the Papists expound this Command?*

Father. They make the Popes Holy dayes equal with the Lords Sabbath, and they are more zealous for the Observation of them, for they

they will be ſure to keep them, but the Sabbath they uſually ſpend in playing at Cards, Dice, and Tables.

Child. *What is the meaning of the fifth Command? Honour thy Father and thy Mother*, &c.

Father. That the Quality of mens Perſons and Places, in what Eſtate ſoever, Natural, Civil, or Eccleſiaſtical, be truly acknowledged and reſpected; for it requires the Performance of all ſuch Duties as one man oweth unto another. Render to all their dues, Tribute to whom Tribute is due; Cuſtom, to whom Cuſtom; Fear, to whom Fear; Honour, to whom honour, *Rom.* 13. 7.

Child. *How do the Papiſts keep this Commandment?*

Father. They diſannul it, in giving freedom and immunity to to their Clergy from ſubjection to Civil Authority, and in diſpenſing with Subjects for their Loyalty and Allegiance to their Lawful Princes, and with Children and Servants from yielding due help, ſervice, and obedience to their Parents and Maſters.

Child. *What is the ſumme and meaning of the ſixth Commandment, Thou ſhalt not murder?*

Father. That the Life and Perſon of man be by man not impeached but preſerved. Surely, the Bloud of your Lives will I require. At the hand of every mans Brother will I require the Life of man, *Gen.* 9. 5.

Child. *How do the Papiſts keep this Commandment?*

Father. They have Houſes of Refuge, which they call Sanctuaries, wherein Murderers live in Safety. They hold it meritorious to poyſon or ſtab any man for the advancement of the Catholick Cauſe, and 'tis a Poſition with them, though a damnable one, That Princes, excommunicate by the Pope, may be murdered by their Subjects.

Child. *What is the meaning of the ſeventh Commandment, Thou ſhalt not commit Adultery?*

Father. That all Uncleanneſs and Impurity be avoided, and Chaſtity by all means preſerved. Having theſe Promiſes, let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, perfecting holineſs in the Fear of God, 2 *Cor.* 7. 1.

Child. *How do the Papiſts keep this Command?*

Father. They give Divorces for Marriages in the fourth degree, and Diſpenſations to marry in the ſecond. Nay, which is moſt abominable, the tolerate Stewes, publick Whore-houſes, even in *Rome*

it

it ſelf, where every Whore pays a *Julian* penny to his Holineſs weekly, which amounts to, yearly, as ſome think, 50000 *l.*

Child. *What doth the eighth Commandment contain, Thou ſhalt not ſteal?*

Father. It contains a charge of our own and our Neighbours Goods, that we ſhew Love and faithfulneſs therein, and not only not impeach or hinder, but by all means preſerve and further the the ſame. Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give him that needeth, *Eph.*4.28.

Child. *How do the Papiſts keep this Command?*

Father. The Pope makes ſale of all things, of Heaven, Hell, and the Earth, of Pardons for Sin, and delivering men from Purgatory; which is flat Robbery, and moſt groſs Deceit and Cozenage. By the fulneſs of his Power, the Pope can diſpenſe in all things, where there is cauſe, and in many things, where there is no cauſe, under a greater price: ſo ſaith the Tax of the Datary, or the Book of Rates, where the price of the Diſpenſations are ſet down to a farthing, for the baſeſt and vileſt Sins that can be imagined.

Child. *What is the ſcope and end of the ninth Command, Thou ſhalt not bear falſe Witneſs,* &c?

Father. The main ſcope and end at which God aimeth, is the conſervation of Truth amongſt men, and of our own and our Neighbours Fame and good Name. Put away lying, ſpeak every man Truth with his Neighbour, for we are Members one of another, *Eph.* 4. 25.

Child. *How do the Papiſts keep this Command?*

Father. They allow Equivocation, and mental Evaſions, and teach that 'tis lawful to lye, or deceive the Queſtion of the Magiſtrate, to conceal their Names, and to tell a falſe one, and to elude all Examinations. Nay, they hold it not onely lawful, but meritorious, to dye with Lyes in their Mouths, if it be for the good of the Pope's Cauſe.

Child. *What is the ſumm and drift of the tenth Commandment, Thou ſhalt not covet,* &c?

Father. Gods People muſt not harbour in their hearts any thoughts or motions againſt their Neighbours, though the Will conſent not: but content themſelves with that Eſtate that God allots them: So St. *Paul* expounds it, I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet, *Rom.* 7. 7.

Child.

Child. *How do the Papists expound this Command?*

Father. They hold Concupiscence before consent to be no sin. If it be any, they say 'tis less than any venial sin, which deserveth not damnation. Whereupon they have forged a *Limbus* for such Infants as dye in Original Sin. Thus they expound and keep the Commandments.

Child. *If this be their way of keeping the Commandments of God, the Lord deliver me from them and their wayes, and incline my heart to keep his Commandments according to the Exposition of the Protestant Doctors. But are there no more Commandments but these?*

Father. No, Child. He declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of stone, *Deut.* 4. 13.

Child. *Have the Papists any more Commandments?*

Father. Yes, Child. They have six Commands more, which they call the six Commandments of the Church, which are, 1. To keep all Sundays, and such Holy-days as are appointed, by hearing Mass, and forbearing to work. 2. To keep Abstinence and Fasting-days appointed; that is, to fast *Lent*, such Vigils as are commanded, *Ember-days*, *Fridays*, and *Saturdays*. 3. To confess our Sins once a Year to a Priest. 4. To communicate once a year, and that about the time of *Easter*. 5. To pay Tiths. 6. Not to solemnize Marriage at forbidden times: and to these they say as well as unto Gods, is promised the Reward of eternal Life.

Child. *Sir you have shewed me the true Doctrine of Faith, which I must profess, and in some measure opened and expounded the ten Commandements, the Rule of Life: I pray Sir proceed, and instruct me how to perform the Duty of Prayer: And first, pray tell me, Have we any Rule for Prayer?*

Father. Yes. The Lord Christ hath given us a full one. *When you pray, say, Our Father*, &c. *Luc.* 11. 2. Wherein there is a Preface, or Entrance into Prayer, in the first words, *Our Father which art in Heaven.* A Body of Petitions, containing the Matter of Prayer, in the words following. A Conclusion for confirmation and close of Prayer, in the last words, *For thine is the Kingdom*, &c.

Child. *What doth the Preface put us in mind of?*

Father. Of him to whom we pray, teaching us, that God, and God onely, is to be prayed unto. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*, Psal. 50. 15.

Child. *How many Petitions be there in the Lord's Prayer?*

Father. Six, equally divided as it were into two Tables; whereof, three do concern God, as doth the first Table of the Law; three do concern our selves and our Neighbours, as doth the second Table: for in the three first we make Requests for those things that concern God's Majesty, whose Glory and Service we are to prefer before our own Good: In the three latter, for those things that concern the Necessity of man and our own Welfare, which we must must refer to the former.

Child. *What is the Conclusion of this Prayer?*

Father. For thine is the Kingdom, *&c.* The sum whereof is, that we ground our Assurance of obtaining our Prayers in God, from whom all things we ask do come, and to whom therefore, all Glory must return.

Child. *You have shewed me the Protestant Doctrine of Prayer, do not the Papists teach the same?*

Father. No, Child. They teach that Prayers themselves *ex opere operato*, or by the natural Work it self, do prevail; for it is not, say they, essential to Prayer, for a man to think particularly of what he says: nay, 'tis not necessary to the Essence of Prayer, that he who prays should think of the speaking it self; so that Prayers in the mouth of a Papist, are like the words of a Charmer, they prevail, even when they are not understood; so that with them, Attention to, or Devotion in Prayer is not necessary. If the outward work be done, the Church in satisfied, and yet this the Lord Christ sharply reproves in the *Jews*; This People draweth nigh unto me with their Mouths, and honoureth me with their Lips, but their Heart is far from me. But in vain do they worship me, *&c. Mat.* 15. 8. 9. So that between the Protestants and the Papists, the difference herein is this, They pray with their Lips, we with the Heart; we pray with the Understanding, they with the Voice; we pray, and they say Prayers.

Child. *Do they teach any other Doctrines concerning Prayers?*

Father. Yes. They teach the People to pray with Beads, and they have Books to direct them; the Psalter of our Lady is 150 Ave-maries; and at the end of every tenth, they drop in the Lord's Prayer; and this with the Creed at the end of the fifty, makes a perfect Rosary. They have also, the Psalter of *Jesus*, in which are fifteen short Ejaculations; as, Have Mercy on me, strengthen me, help me, comfort

ſort me, &c. And with every one of theſe, the name of Jeſus is to be ſaid thirty times, that is in all four hundred and fifty times. Now this we think the Lord Chriſt plainly forbids, *Math.* 5. 7, 8. When you pray, uſe not vain Repetitions, as the Heathens do; for they think that they ſhall be heard by their much ſpeaking, be not ye therefore like unto them. The Heathens thought to be heard for their much ſpeaking, and if the people of the *Roman* Church do not think ſo, there is no reaſon why they ſhould do ſo.

Child. *Is there any thing elſe they teach concerning Prayers?*

Father. Yes. They teach the People to pray in *Latin*, though they underſtand it not, and tell them, 'tis ſufficient that God underſtands it: and all their publick Prayers are in *Latine*, of which the People underſtand not one word; contrary to Scripture, and the practice of the Primitive Church. If I pray in an unknown Tongue, my Spirit prayeth, but my underſtanding is unfruitful: What is it then? I will pray with the Spirit, and I will pray with Underſtanding alſo: elſe, when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned, ſay *Amen* at thy giving of Thanks, ſeeing he underſtandeth not what thou ſayeſt, 1 *Cor.* 14, 15, 16.

Child. *But what do they do at Maſs, if they do not underſtand the Prayers?*

Father. Truly Child, I know not, I was never there to ſee: but I have been told, that ſome talk one with another, others look about them; but they that would ſeem to be devout, kneel down, and ſay their Ave-maries according to their Beads. And this is agreeable to their Doctrine, for the Precept of hearing Maſs is not to intend the words, but to be preſent at the Sacrifice, though the words be not ſo much as heard: and their Doctors ſay, 'tis enough if their Bodies be preſent at their greateſt Solemnities, though they hear nothing that is ſpoken, and underſtand as little.

Child. *This is wonderful ſtrange to me, that Chriſtians ſhould be taught to pray, as Parots are to ſpeak, ſuch Prayers certainly are not for God who ſearches the Heart: To whom do they uſually pray, and direct ſuch dead Prayers?*

Father. They pray to dead Men and Women, who are, or whom they ſuppoſe to be beatified; and thoſe they invocate as Preſervers, Helpers, Guardians, Deliverers in their Neceſſity, and they expreſsly call them their Refuge, their Guard and Defence, their Life and

Health; which is ſo formidable a Devotion, that we for them, and for our ſelves too, if we ſhould imitate them, are to dread the words of the Prophet, *Jer.* 17. 5. Curſed be the man that truſteth in man, and maketh Fleſh his Arm, and whoſe Heart departeth from the Lord.

Child. *But to whom do they chiefly pray?*

Father. To the Virgin *Mary*, to their Angel-guardian, and to the Saints, upon ſeveral Occaſions; and yet the Lord Chriſt ſays, when you pray, ſay our Father, *Luc.* 11. 2.

Child. *How do they pray to the Virgin* Mary?

Father. They have many Prayers and Littanies to the Virgin *Mary*, and there is a Pſalter of our *Lady*, of great account in the Church of *Rome*; which is nothing but the Pſalms of *David*, in which the name of Lord is left out, and that of *Lady* put in; ſo that whatever *David* ſaid of God and Chriſt, the ſame Prayers and the ſame Praiſes they ſay of the Virgin *Mary*: and whether all that can be ſaid without intollerable Blaſphemy, I ſuppoſe needs little Diſputation.

Child. *But I pray Sir what Prayers do they preſent to the Virgin* Mary?

Father. They have many Prayers to the Virgin, ſuch as theſe; O generous *Mary*, beautious above all, obtain Pardon for us, apply Grace unto us, prepare Glory for us: Hail thou Roſe, thou Virgin *Mary*, &c. grant to us to uſe true Wiſdom, and with the Elect to enjoy Grace, that we may with Melody praiſe thee, and do thou drive our Sins away: O Virgin *Mary*, give us Joys. Theſe and divers others like theſe, are in the Anthem of our Lady; but the ordinary Prayer is this, Hail *Mary* full of Grace, our Lord is with thee, bleſſed art thou above all Women, and bleſſed is the Fruit of thy Womb *Jeſus*. Holy *Mary*, Mother of God, pray for us Sinners now, and at the hour of our Death, *Amen*.

Child. *What Reaſons do they alledge for this?*

Father. The Reaſons they give are more abſurd than the Prayers themſelves. They ſay that Chriſt is not our Advocate alone, but a Judge; and ſince the Juſt are ſcarce ſecure, how ſhall a Sinner go to him as to an Advocate? Therefore God hath provided us of an Advocateſs, who is gentle and ſweet, in whom nothing that is ſharp is to be found. And to thoſe words of St. *Paul*, *Come boldly to the Throne of Grace*, they ſay, that *Mary* is the Throne of Grace,

in whom he rested: to her, therefore let us come with Boldness, that we may obtain Mercy, and find grace in time of need. They say also, that *Mary* is call'd, full of Grace, because she is the Means and Cause of Grace, by transfusing Grace to Mankind; nay, they go higher yet, Pope *Leo* the Tenth calls her a Goddess, and the *Jesuits* say, that she is the Companion or Partner of the divine Majesty and Power; to her God long since gave the Principality of all heavenly and mortal things, so far as the Guardianship of men requires; she rules at her Will the Earth and Seas, Heaven and Nature; and she consenting, he gives divine Treasures and celestial Gifts. Nay in some of their Mass-books they call the Virgin *Mary* the way to Life, the Governess of all the World, the Reconciler of Sinners with God, the Fountain of Remission of Sins, Light of Light, and at last salute her with an *Ave universæ Trinitatis Mater*, Hail thou Mother of the whole Trinity.

Child. *I beseech you no more of these Blasphemies, I think no Christian Ear can hear them with Patience; I am sure the Lord Christ gives no such Titles to the Virgin, but rather reproves her, Woman what have I to do with thee, my Hour is not come*, John. 2. 4. *And calls his Disciples his Mother and his Brethren. Who is my Mother, and who are my Brethren? And he stretched forth his hand towards his Disciples, and said, Behold my Mother and my Brethren; for whosoever shall do the Will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother*, Matt. 12. 49, 50. *But I pray proceed, do they pray to the Angels also.*

Father. Yes. To their Angel-guardian they use this Prayer, Blessed Angel! To whose Care and Custody, our loving Creator hath committed me, defend me this day, I beseech you, from all Dangers, and direct me in the way I ought to walk.

Child. *Do they pray also to the Saints?*

Father. Yes. They have a patron Saint, whose name they bear, to whom they pray thus; Glorious St. N. whom the divine Providence hath allotted for my Pattern upon Earth, and my Patron in Heaven; obtain I beseech you, for me your poor Pupil, so to imitate here your Virtues, that I may hereafter be made Partaker of your Glory. Nay, they have a Saint to pray to for every Infirmity and Disease; to St. *Sebastian*, and St. *Roch*, to cure the Plague; to St. *Petronilla* for the Fever; to St. *Benno* to cure all Poyson; to St. *Apollonia* for the Tooth-ach; to St. *Otilia* for sore Eyes; to

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St. *Apollinaris* for the French-Pox; to St. *Liberius* for the Stone; and to St. *Felicitas* for Barrenness in Women: they pray also to St. *Gall* for the Health and Fecundity of their Geese; to St. *Wendeline* for their Sheep; to St. *Anthony* for their Hogs, to St. *Pelagius* for their Oxen. They have also their peculiar Saints for every Trade, the Physitians are patronized by *Cosmus* and *Damian*; the Painters by St. *Luke*; the Potters by *Goarus*, the Shoo-makers by *Crispin*; the Hunts men by *Eustachius*; the Harlots, for that also is a Trade at *Rome*, by St. *Afra* and *Mary Magdalen*. They are so given up to these Delusions, that every Nation hath a peculiar Guardian-Saint, and every City, every Family, and almost every House, and every devouter person chooses his own patron-Saint, whose Altars they more devoutly frequent, whose Image they more religiously worship, to whose Relicks they more readily go in Pilgrimage, and whose Festival they more solemnly observe. Of such as these the Prophet complains, *Jer.* 2. 13. My People have committed two Evils, they have forsaken me the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns that can hold no water.

Child. *This seems to me to be more like Heathenism than Christianity; and certainly, people cannot be good Christians in those Devotions: but, I pray Sir, Do they not use the Lords Prayer?*

Father. Yes, after their way. They say ten *Ave Maries* for one *Pater noster*, and leave out the Conclusion, *For thine is the Kingdom*, &c. though it be expressly mentioned by St. *Matthew*, 6. 13.

Child. *What do the Protestants say to this?*

Father. We say of this, as we do of their robbing the People of the Cup in the Sacrament, that 'tis Sacrilege. They steal away this Thanksgiving from Prayer, as if it were no part of it. So that it is no marvel, that in Popery, all the whole Body of their Doctrine is of the Salvation of men, and that at a strange rate too, God's Glory being buried in a deep silence.

Child. *You have shewed me the Christian Faith, and the* Roman *Faith, the Popish way of keeping the Commandements, and the Protestant way; and after what manner the Church of* Rome *teaches her Disciples to pray, and how we Protestants pray: I should now intreat you to proceed to the Sacraments, but you have spoken so much of them already in the* Trent *Creed, that I know not what to ask you about them: Is there any thing more fit for me to know?*

Father.

Father. Yes. You may remember, that 'tis one Article of the *Trent* Creed, that there are seven Sacraments: Now we Proteſtants own but two; and I will ſhew you what Reaſons we have for it. Firſt, When the number of Sacraments were moſt neceſſary, as under the Law, they had but two, which were types of ours, therefore we need require no more. Brethren, I would not that you ſhould be ignorant, how that all our Fathers were under the cloud, and all paſſed through the Sea, and were all baptized unto *Moſes*, in the Cloud, and in the Sea, and did all eat the ſame Spiritual meat, and did all drink the ſame Spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Chriſt, 1 *Cor.* 10. 1, 2, 3, 4. Secondly, Having meat, drink, and Cloaths, we ought therewith to be content. Now, by the Sacrament of our Entrance, our Spiritual cloathing is ſealed unto us. *As many of you as have been baptized into Chriſt, have put on Chriſt*, Gal. 3. 27. And by that of our growth, is ſealed our Feeding. *The Cup of the Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?* 1 Cor. 10. 16. Thirdly, Theſe two Seals aſſure us of all Gods Graces; as of our Regeneration, Entrance and Ingrafting into Chriſt, ſo of our growth and continuance in him: and therefore we need no more. For by one Spirit we are all baptized into one Body, whether we be *Jews* or *Gentiles*, whether we be bond or free, and have been all made to drink into one Spirit, 1 *Cor.* 12. 13. There be as many Sacraments, as there be things that need to be betokened to us, about our Juſtification: Therefore thoſe five other Sacraments, of Confirmation, Penance, Matrimony, Orders, and Extream Unction, added by the Papiſts, are ſuperfluous, becauſe ſome of them have no Warrant at all out of the Word of God, and God hath not promiſed a Bleſſing upon the uſing of them. Others of them, though they are agreeable to the Word, yet are without the nature and number of Sacraments.

Child. *Since the Church of* Rome *takes liberty to make new Creeds, new Commandments, and new Sacraments: hath ſhe invented nothing elſe?*

Father. Yes. She hath invented little pretty things, like Sacraments, of her own, without a Divine Warrant; and to thoſe Sacramentals, as ſhe calls them, ſhe imputes Spiritual Effects; and promiſes not only Temporal Bleſſings, Immunities, and Benedictions, but the collation or increaſe of Spiritual Graces, and Remiſſion

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of Venial Sins, and mitigation of pains due to Mortal sins, to them who shall use them.

Child. *I pray Sir, what be those?*

Father. Of this nature are Holy Water, the Paschal Wax, Oyle, Palm boughs, holy Bread, holy Hats, *Agnus Dei's*, in *English*, Lambs of God, holy Medals, holy Beads, Swords and Daggers sanctified on the Altar, Holy Bells and Roses hallowed upon the Sunday, called *Latare Jerusalem*, such as Pope *Pius* the second sent to *James* the King of *Scotland*.

Child. *I pray what is their Doctrine concerning these things?*

Father. Their Doctrine is, that the Blood of Christ is by these applied unto us; that they do not only signifie, but produce Spiritual Effects; that they blot out Venial Sins, that they drive away Devils, that they cure Diseases; and that though these things do not operate infallibly, as do the Sacraments, and that God hath made no express Covenant concerning them; yet by the Devotion of them that use them, and the Prayers of the Church, they do prevail.

Child. *I pray Sir what ground have they for those things?*

Father. The Priests and Jesuits abuse the People with *Romantick* Stories out of their Legends, making them believe, that one cured a mans broken Thigh with holy Water, that another cured a madman with the same Medicine; that some have cured sick persons with holy Bread and Oyl, which indeed is the most likely of them all, as being good Food, and good Medicine. And although not so much as a Chicken is now a days cured of the Pip, by holy Water, yet upon all Occasions they use it, and the common people throw it upon Childrens Cradles, and sick Cows horns, and upon them that they think bewitched or blasted, and if they recover by any means, it is imputed to the Holy-water; and so the Simplicity of Christian Religion, the glory of our Dependance upon God, and the Holiness and mystery of Sacraments are disordered and dishonour'd. Thus the *Israelites* did when they fell to Idolatry, they joyned themselves to *Baal Peor*, and eat the Sacrifices of the dead; thus they provoked him to anger with their Inventions, *Psal.* 106. 28, 29. and v. 39. Thus were they defiled with their own Works, and went a whoring with their own Inventions.

Child. *Is there any thing else that they teach of the Sacraments, to be observed?*

Father. Yes. There is yet one great Instance more of their Irreligion, they are taught to rely upon the Sacraments with so little of moral

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and vertuous Diſpoſitions, that the Efficacy of one is made to leſſen the Neceſſity of the other, and the Sacraments are taught to be ſo effectual by an inherent Vertue, that they are not ſo much made the Inſtruments of Vertue, as the Supplement; not ſo much to encreaſe, as to make amends for the want of Grace, contrary to that of the Apoſtle, Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup, 1 *Cor.* 11. 27, 28.

Child. *By this I ſuppoſe they do not think Repentance is needful, to fit and prepare us for the Lords-table. I pray Sir what do they teach concerning that Duty?*

Father. They are ſo looſe in the Doctrine of Repentance, that you cannot imagine it. I ſhall therefore ſhew you, what we and they teach concerning that Duty, and conclude this Diſcourſe.

Child. *I pray Sir, firſt ſhew me then what we teach concerning Repentance?*

Father. Our Proteſtant Doctors teach, that Repentance is an inward and true ſorrow for Sin, eſpecially, that we have offended ſo gracious a God, and ſo loving a Father, together with a ſettled purpoſe of Heart, and a careful endeavour to leave all our Sins, and to live a Chriſtian Life according to all God's Commandments; *The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God thou wilt not deſpiſe,* Pſ. 51. 17.

Child. *How is this Grace wrought in us?*

Father. 'Tis wrought in us partly by the threatning of the Law, and the fear of God's Judgments; but eſpecially, increaſed by feeling the Fruit of Chriſt's Death, whereby we have power to hate Sin, and to leave it.

Child. *Wherein doth Repentance properly conſiſt?*

Father. In a through changing of our purpoſe and deſires from the Evil which God's word rebuketh in us, to the good which it requireth of us.

Child. *Can men repent of themſelves, or when they liſt?*

Father. No, for it is the gift of God, given to them that are born again.

Child. *When is this Repentance to be practiſed?*

Father. The practice of Repentance ought to be a continual abhorring of Evil, and cleaving unto that which is good, for as much time as remains in the Fleſh after our Confuſion, yet at ſome times there ought to be a more ſpecial practice and renewing thereof, as after grievous Falls, as we ſee in *David, Pſal.* 51. and in fear of eminent Judgments, which the Prophet calls for, *Amos* 4. 12. *Becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.* Or when we ſhould fit our ſelves to receive ſpecial mercies, as when we come to the Lord's Table, *&c.*

Child. *You have ſhewed me the Proteſtant Doctrine of Repentance, I pray*

God give me Grace to practise it all the dayes of my life. But, I pray Sir, Do not the Papists teach the same?

Father. No. They teach, 1. That a Sinner is not bound to repent of his Sin presently, if it be done at any time 'tis sufficient. Some say, he is bound by the Precept of the Church to repent upon the great Holidays: others say, once a year, at *Easter*; but 'tis the general opinion, that by the Law of God they are not tied to so much, but only to repent in the danger or Article of Death; from whence some conclude, that to refuse to repent, is but a venial sin: but others say, 'tis none at all.

Child. *This seems to me to be intolerable, Have they any more such Doctrines?*

Father. Alas, Child, this is but the beginning of sorrows. The next thing therefore that I shall mention, is their Doctrines concerning Contrition; which, when it is true and cordial, for having sinn'd against God, the the Church of *Rome* does not allow it to be of any value, unless it be joyn'd with a desire to confess their Sins unto a Priest; and this is decreed by the Councel of *Trent*, contrary to all Scripture; to the Doctrine of the Prophets, *Ezek.* 18.30. *Repent, and turn your selves from all your Transgressions, so Iniquity shall not be your ruine:* to the Doctrine of the Apostles, *Repent, and be converted, that your sins may be blotted out, Act.* 3. 19. But this is not all; for as Contrition without Confession will not reconcile us to God, so Attrition, as they call it, proceeding from fear of damnation, together with their Sacrament, will do as well. There is no necessity of Contrition at all. If a man live a wicked life 60 or 80 years together, yet, if in the Article of his Death he be but a little sorrowful for his Sins; and though this Sorrow hath in it no love of God, but only a fear of Hell, if the Priest absolves him, he passes him instantly into a state of Salvation. The Priest with two fingers and a thumb, can do his work for him in a moment.

Child. *Upon these terms, it is a wonder, that all wicked men in the World are not Papists, where they may live so merrily, and dye so securely; but is not Confession a troublesome thing to them?*

Father. Not at all. They have an easie formal way of it. I confess unto Almighty God, to the Blessed V. *Mary*, to blessed *Michael* the Archangel, to blessed *Jo. Baptist*, to the Holy Apostles *Peter* and *Paul*, to all the Saints, and to you, my Ghostly Father, that I have very much sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault: Therefore, I beseech thee, B. Virgin *Mary*, blessed *Michael* the Archangel, blessed *John Baptist*, the holy Apostles *Peter* and *Paul*, all the Saints, and you, my Ghostly Father, to pray unto our Lord God for me. And when they see Princes and Prelates, Women and Boyes do the same

ſame every day, it troubles them not: and they look upon it as a certain Cure: therefore, in their Carnavals, they give themſelves all liberty and licence to do the vileſt things, becauſe they are to be ſo ſoon eaſed of their Crimes by Confeſſion, and the never-failing hand of the Prieſt.

Child. *But I have heard ſome ſay, that they are enjoyn'd Penance, Is not that troubleſome to them?*

Father. Alas, Child! their Penances and Satisfactions, as they are handled, are nothing but words, and ineffective ſounds: for if ſome Confeſſors happen to be ſevere, they may go to a gentler, or they may have them commuted to Money; or they may get ſome body elſe to do them for them, or they may get all ſupplied by an Indulgence; of which, there are ſuch ſtore in the *Lateran* at *Rome*, that, as P. *Boniface* ſaid, no man is able to number them. In the Church of *Sancta Maria de populo*, there are, for every day in the year 2800 years of Pardon. In the Church of St. *Vitus* and *Modeſtus*, there are for every day in the year 7000 years of Pardon, and a third part of all our ſins beſides, and the price of all this is, but praying before an Altar in that Church. In a Book of theirs, called, *The Hours of the moſt Bleſſed Virgin* Mary, *according to the uſe of* Sarum, for the ſaying three ſhort Prayers, are promiſed 90000 years of Pardon of deadly ſin. If this ſhould be neglected, a little Alms to a Prieſt, a Pilgrimage to the Image or Relicks of a Saint, wearing St. *Francis* cord, ſaying over the Beads with an hallowed Appendant, praying at a priviledged Altar, leaving a Legacy for a Soul Maſs, and twenty other Devices, will ſecure the Sinner from ſuffering Puniſhment here or hereafter. And if a man fail in all theſe things, 'tis but going to the Tax of the Apoſtolick Chamber, where there is a price ſet down for his Abſolution that hath kill'd his Father or his Mother, Brother, Siſter, or Wife, or that hath lain with his Siſter or Mother, or committed ſuch ſins as are not fit to be named. Theſe Obſervations, I hope, Child, are ſufficient, to keep you, and every well-meaning Chriſtian, from running into, or abiding in ſuch temptations.

Child. *I heartily thank you for the Advice you have given me, hoping in the Lord that I ſhall be ſtedfaſt, and immoveable, alwayes abounding in the Work of the Lord. I ſhall detain you no longer, but only intreat you to give me the ſum of what you have ſaid, in few words, that I may the better remember it.*

Father. I ſhall readily comply with your Deſires. The Religion of a Chriſtian conſiſts in Faith and Hope, Repentance and Charity, Divine Worſhip, and celebration of the Sacraments; and finally, in keeping the Com-

Commandments of God. Now in all these, both in Doctrines and Practices, the Church of *Rome* does dangerously err, and teach men so to do. They do Injury to Faith, by creating new Articles, and enjoyning them as of Necessity to Salvation; they spoil their Hope, by placing it upon Creatures, and devices of their own; they greatly sin against Charity by damning all that are not of their Opinions in things false or uncertain, right or wrong; they break in pieces the salutary doctrine of Repentance, making it to be consistent with a wicked Life, and little or no Amendment: They worship they know not what, and pray to them that hear them not; they not only eat what they worship, but adore those things with divine Worship, which are not God.

And as for the Commandments, they leave one of them out of their Catechisms, and add six new ones of their own, and while they contend for the possibility of keeping them all, they do not insist upon the necessity of keeping any, till the danger or Article of their Death.

And concerning the Sacraments, they take one half of the principal away from the Laity, and they institute little Sacraments of their own, and annex spiritual Graces to them without a Divine warrant or Institution: if these things can consist with the Duty of Christians, certainly we have lost the true measures of Christianity. Let all therefore that desire to be saved in the day of the Lord Jesus, give no heed to their seducing Spirits and Doctrines of Devils, teaching Lies in Hypocrisie, having their Conscience seared with a hot Iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with Thansgivings, 1 *Tim.* 4. 1, 2, 3, 4. And let them give God Praise, that they were born, and bred up in the Church of *England*, where the word of God is constantly read and preached in the Vulgar Tongue, and the Sacraments duely and fully administred, according to Christ's Institution; where Repentance is preached according to the Measures of the Gospel, Faith in Christ propounded according to the Rule of the Apostles, the Commandments expounded with just Severity, Holiness of Life urged upon all men, as indespensibly necessary to Salvation, and every thing practised therein, which is useful to the saving of our Souls.

Consider what I say, and the Lord give you understanding in all things,
2 Tim. 2. 7.

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